

# LETTER OF IGNATIUS TO THE ROMANS

## CHAPTER 1 (originally chapter 1-4)

Ignatius, also called the God-bearer,

To the *ones* who have received-mercy in the impressive-magnificence of the Highest Father and Jesus the Anointed-One, the only son of him; **2** to an assembly which has been loved and has been illuminated in a will of the *one* who willed all the *things* which are *existing*, according-to faith and<sup>1</sup> love of Jesus the Anointed-One our God— **3** whichever assembly is also sitting itself before *him* in a place of the country of the Romans, **4** which is worthy-of-God, worthy-of-what-is-proper, worthy-to-be-deemed-happy, worthy-of-praise, worthy-of-attainment, worthy-of-pureness, and sitting itself before the love, named-after-the-Anointed-One,<sup>2</sup> named-after-the-Father, **5** which I also greet in the name of Jesus the Anointed-One (son of the Father), according-to flesh and spirit, having been made-one in every instruction of his, having been filled of favor of a god undoubtedly, **6** and having been filtered-out from every foreign complexion – *I wish* that you\* would be most rejoicing without-blemish in Jesus the Anointed-One our God.

**7(1.1)** Since I prayed to a god, I attained an opportunity to see your\* God-worthy faces (as I was also requesting to receive more for myself) **8** For having been bound in the Anointed-One Jesus, I am hoping to greet *all of you\**, if-only-at-some-time, a will of God might be *this*: the act for me to be deemed-worthy to be making it into the end. **9(2)** For indeed, the beginning has been<sup>3</sup> well-managed, if-only-at-some-time I might attain a favor<sup>4</sup> with<sup>5</sup> the result to receive my lot from God unimpedingly. **10** For I am fearing your\* love, lest it might do-what-is-unrighteous to me. **11** For it is easily-manageable<sup>6</sup> for *all of you\** to do what you\* are wanting to do. But it is difficult for **me** to attain God, if-only-at-any-time you\* might not spare me.

**12(2.1)** For I am not wanting you\* to be pleasing-humans,<sup>7</sup> but instead to please a god, even-as *all of you\** are also pleasing. **13** For neither will **I**, at-any-other-time have such a season to attain a god; nor are you\*, if-at-any-time *all of you\** might be-quiet, having the opportunity to have a better deed<sup>8</sup> written-upon you\*. **14** For if-at-any-time you\* might be-quiet concerning<sup>9</sup> **me**, **I** will be an account of a god. But, if-at-any-time you\* might be made-to-passionately-desire my flesh, I will again be a mere voice. **15(2)** May *all of you\** afford for yourselves no more to me than the opportunity to be offered-as-a-libation to a god, while<sup>10</sup> a sacrificial-altar is still being made ready, **16** in order that, after you\* become a chorus with love, you\* might sing to the Father in the Anointed-One Jesus, that God considered the overseer of Syria worthy to be found into the setting of the sun, after he was sent-after from the rising-up of the sun.<sup>11</sup> **17** Beautiful is the opportunity to sink from the world and head toward a god, in order that I might rise-up into him.

**18(3.1)** But-not-at-any-time has anyone of you\* bewitched anyone; you\* taught others. **19** But **I** am wanting, in order that those *things* might be firm which you\*, who are making-learners, are instructing. **20(2)** All of you\*, only be requesting for yourselves power for me, both on-the-inside and from-outside, in order that I might not only be speaking but instead might also be wanting, in order I might be not only be being called<sup>12</sup> a Christian but instead might also be found to be one in reality. **21** For, if-at-any-time I might be found to be one, then I am also being able to be being called<sup>13</sup> one, and then to be faithful whenever I might not be any-longer appearing to the world. **22(3)** Nothing which is appearing is beautiful,<sup>14</sup> for our God Jesus the Anointed-One is rather appearing, being in his father. **23** Christianity is not the work of persuasion, but instead, whenever it might be being hated by the world, it is a work of greatness.

**24(4.1)** **I** am writing to all the assemblies, and I am instructing *them* all, that **I** am dying-off voluntarily<sup>15</sup> in-behalf of a god, if-only-at-any-time you\* might not prevent it. **25** I am exhorting you\*: May you\* not become ‘an unseasonable goodwill’ to me. **26** Let me go to be feed of beasts, through whom there is a possibility for me to attain a god. **27** I am grain of a god; and I am being ground by the teeth of beasts, in order that I might be found as clean bread of the

Anointed-One.<sup>16</sup> **28(2)** Rather, coax<sup>17</sup> the beasts *on*, in order that they might become a tomb for me and might leave-behind not-one of the *parts* of my body, in order that, after I fall-asleep, I might not become a heavy burden to anyone. **29** Then I will truly be a learner of Jesus the Anointed-One, when the world will not-even see for itself my body. **30** Entreat the Anointed-One<sup>18</sup> in-behalf of **me**, in order that, through these implements, I might be found to be a sacrifice to God.<sup>19</sup> **31(3)** I am not ordering you\*, as Petros and Paulus did. Those men were emissaries; **I** am a condemned man. Those men were free; but **I** am a slave until now. **32** Instead, if-at-any-time I might suffer, I will become a freedman of Jesus the Anointed-One, and I will stand myself up in him free. **33** Now, having been bound, I am learning to be desiring nothing.

## CHAPTER 2 (originally chapter 5-10)

**1(5.1)** From Syria until Roma, I am already fighting-with-beasts, **2** through earth and sea, night and day, having been bound<sup>20</sup> with ten leopards (which is a legion of-soldiers) who, while good is being done-to<sup>21</sup> them, become even more-evil. **3** But in the unrighteous-deeds which they are doing to me, I am being taught-to-be-a-learner even more. Instead, it is not by this that I have been pronounced-righteous. **4(2)** I wish that I would derive-gratification from the beasts, the ones which have been<sup>22</sup> made-ready for **me**. And I am praying for them<sup>23</sup> to be found prompt in dealing with me. **5** I will even coax<sup>24</sup> them<sup>25</sup> to eat me down promptly, not even-as happened to certain individuals, whom the beasts, being terrified of, did not touch. **6** But even if-at-any-time, if they might want<sup>26</sup> to be non-voluntary,<sup>27</sup> **I** will force them forward. **7(3)** Grant<sup>28</sup> me this concession. **I** know what is-beneficial for me. **8** I am now beginning to be a learner; I wish that nothing of the *things* visible and invisible would be jealous of me, in order that I might attain Jesus the Anointed-One. **9** Fire and cross, also packs<sup>29</sup> of beasts, chopping-ups, dividings,<sup>30</sup> scatterings of bones, cutting-short of members, grindings of the whole body, evil<sup>31</sup> chastisements of the Slanderer—let them all come upon<sup>32</sup> **me**, if only in order that I might attain Jesus the Anointed-One.

**10(6.1)** The limits<sup>33</sup> of the world, but-even kingdoms of this age, will profit me nothing. **11** It would be beautiful for me to die-off in regards to Jesus the Anointed-One than to be reigning over the limits of the earth. For what will it profit a man, if he gains the whole world, but loses his own soul?<sup>34</sup> **12** I am seeking that man, the one who died-off in-behalf of us; I am wanting that man, the one who stood-up out of dead humans due to us. **13** But the delivery is being laid-upon me. **14(2)** Grant me this concession, brothers. May you\* not impede me to live. May you\* not want me to die-off. **15** May you\* not grant-as-a-favor to the world, the man who is wanting to be of God. May you\* not-even fully-delude me with material-things. **16** Let me go to receive a clean light. After I come-to-be-near there, I will be a true human. **17(3)** Permit me to be an imitator of the suffering of my God. **18** If someone has him in himself, let him comprehend what I am wanting, and let him be sympathizing with me, having come-to-know the things which are impelling<sup>35</sup> me.

**19(7.1)** The Chief of this Age is wishing to thoroughly-s snatch me, and to utterly-destroy my resolve to<sup>36</sup> a god. **20** Therefore, let not-one of you\* who are being-present be helping him. Rather be coming-to-be on my side,<sup>37</sup> this is the side of God. **21** Do not be uttering Jesus the Anointed-One, but desiring the world. **22(2)** Do not let bewitchment be dwelling-in among<sup>38</sup> you\*. **23** Even if **I**, while being-present, would be exhorting you\*, do not be persuaded to listen to me; but rather be persuaded to listen to this, which I am writing to you\* now. **24** For while I am living, I am writing to you\*, passionately-desiring the moment to die-off. **25** My passionate-desire has been crucified, and there is not a fire of loving-material-things left in **me**. **26** But living water is also uttering<sup>39</sup> in **me**, saying on-the-inside to me, “Come-here to the Father!” **27(3)** I am not taking-pleasure in food of corruption, nor-even in pleasures of this lifetime. **28** I am

<sup>16</sup> [1:27(4:1)] GHLSmM, Iren(Gk, though quotation is cut short to know if his text contained “of the Anointed-One” or not for the final part) / gSSfAAmC, Arab “clean bread of God” / Iren(Lat) “grain of the Anointed-One” & “bread of God” / Euse(Iren), Jerome “clean bread”

<sup>17</sup> literally “flatter”

<sup>18</sup> [1:30(4:2)] GL / SA “the Lord”

<sup>19</sup> [1:30(4:2)] LSA add

<sup>20</sup> [2:1(5:1)] Gk / Gk(Eusebius) “bound-in”

<sup>21</sup> literally “worked-to”

<sup>22</sup> [2:4(5:2)] Gk / Gk(Eusebius) “which will be”

<sup>23</sup> [2:4(5:2)] Gk / Gk(Eusebius) actually adds “for them” (lit. “for which beasts”)

<sup>24</sup> literally “flatter”

<sup>25</sup> literally “which”

<sup>26</sup> [2:6(5:2)] Gk / Gk(Eusebius) “might be wanting”

<sup>27</sup> [2:6(5:2)] G, Eus, Lg “voluntary” / SA omit

<sup>28</sup> literally “

<sup>29</sup> usually translated “compositions/composings”, literally “standings-together”

<sup>30</sup> [2:9(5:3)] (“divisions” is usually translated “distributions” elsewhere) Gk(Eusebius) / other Gk add

<sup>31</sup> [2:9(5:3)] Gk(Eusebius) / other Gk add

<sup>32</sup> [2:9(5:3)] Gk / Gk(Eusebius) “into”

<sup>33</sup> [2:10(6:1)] LsFsmAmg / GHTM “pleasures”

<sup>34</sup> [2:11(6:1)] Gk / some add

<sup>35</sup> literally “are holding-together”

<sup>36</sup> literally “into”

<sup>37</sup> literally “be coming-to-be of me”

<sup>38</sup> literally “in”

<sup>39</sup> [2:26(7:2)] g “leaping”

<sup>1</sup> [1:2(0:0)] TAAmCg, Arab / GHKLSm omit “faith and”

<sup>2</sup> [1:4(0:0)] ALS “, having-a-law-of-the-Anointed-One”

<sup>3</sup> literally “has been” “is”

<sup>4</sup> [1:9(1:2)] most / A, few others “limit”

<sup>5</sup> literally “into”

<sup>6</sup> literally “well-handed”

<sup>7</sup> [1:12(2:1)] others read, “For I am not wanting to act toward you\* as someone who is pleasing-humans”

<sup>8</sup> literally “work”

<sup>9</sup> literally “from”

<sup>10</sup> literally “as”

<sup>11</sup> A wordplay, may be understood as “found into the west, after he was sent-after from the east” (since

“setting” and “rising-up” are the Greek words for “west” and “east”

<sup>12</sup> literally “said”

<sup>13</sup> literally “said”

<sup>14</sup> [1:22(3:3)] others “eternal”

<sup>15</sup> literally “voluntary”

wanting bread of a god,<sup>1</sup> which is flesh of Jesus<sup>2</sup> the Anointed-One, the son of God,<sup>3</sup> the *one* from a seed of David; **29** and for drink, I am wanting his blood, which is incorruptible love and eternal life.<sup>4</sup>

**30(8.1)** I am no-longer wanting to be living according-to *the manner of* humans; but this will be, if-at-any-time *all of you\** might want *it to*. **31** *All of you\**, want *this*, in order that *you\** might also be wanted. **32(2)** I am requesting *this of you\** for myself through *these* few documents. Have-faith *in* me. But Jesus the Anointed-One will manifest these *things* to you\*, that I am saying *these things* truthfully. He *is* the mouth *which is* unable-to-lie, in which the Father truthfully uttered. **33(3)** Make-request for yourselves concerning me, in order that through the Holy Spirit<sup>5</sup> I might attain. **34** I did not write to you\* according-to *the* flesh, *but* instead according-to a resolve of a god. **35** If-at-any-time I might suffer, you\* wanted *me to*. If-at-any-time I might be rejected-after-being-proved, you\* hated *me*.

**36(9.1)** Be remembering in your\* prayers-to God the assembly in Syria, whichever *one* is *now* having God for a shepherd in-place of **me**. **37** Jesus the Anointed-One alone (and your\* love) will be overseeing it. **38(2)** But **I** am being-ashamed to be being called<sup>6</sup> *one* of them, for I am not even worthy, being a last of them and, an abortion. **39** Instead, if-at-any-time I might attain a god, I have received-mercy to be someone.

**40(3)** **My** spirit greets *all of you\**, and *so is* the love of the assemblies (the *ones* which accepted me) in<sup>7</sup> *the* name of Jesus the Anointed-One—not *merely* as *someone who* passed-by-your-way.<sup>8</sup> **41** For even the *assemblies which were* not situated-along<sup>9</sup> *the* way (the *way* according-to *the* flesh), were leading me forward *city* by city.<sup>10</sup>

**42(10.1)** Now I am writing these *things* to you\* from Smyrna through *the* Ephesians (the *ones* worthy-to-be-deemed-happy). **43** But there is also simultaneously with me (along-with many others) even Krokos (the name yearned-for by me).

**44(2)** About the *ones* who come-before me from Syria into Roma in *regards* to glory of God: I am having-faith that you\* have recognized *them*; make-clear to them<sup>11</sup> *that* I am near. **45** For *all of them* are worthy of God and of *all of you\**. It is being-proper for you\* to cause them<sup>12</sup> to rest-up in-accordance-with all *things*.

**44(3)** Now I wrote these *things* to you\* *on* the ninth *day* before *the* Kalends of September. **47** Farewell into *the* end, in endurance of Jesus the Anointed-One.

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<sup>1</sup> [2:28(7:3)] others "of life"

<sup>2</sup> [2:28(7:3)] Sg / GLA add

<sup>3</sup> [2:28(7:3)] some omit "the son of God"

<sup>4</sup> [2:29(7:3)] some add

<sup>5</sup> [2:33(8:3)] some add

<sup>6</sup> literally "said to be"

<sup>7</sup> literally "into"

<sup>8</sup> literally "made-my-way-beside"

<sup>9</sup> literally "not being-fitted-to"

<sup>10</sup> literally "forward according-to city"

<sup>11</sup> literally "whom"

<sup>12</sup> literally "whom"